

THE ORTHOGRAPHY OF THE SAMARQAND CODEX

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THE LIBRARY of Columbia University has recently acquired a copy of the Pissareff photographic reproduction of the famous Samarqand Codex of the Qur'an¹, which has made it possible for the writers to take up the long overdue task of a re-examination of the text of this unusually important Codex.

This Codex was introduced to the attention to the learned world in 1870 by a notice in Petzholdt's *Neuer Anzeiger für Bibliographie und Bibliothekswissenschaft*, where, in the number for that year, on p. 372 we read -

818 Aus St Petersburg

hat die kaiserliche öffentliche Bibliothek von dem General-Gouverneur von Turkestan, Generaladjutanten v. Kaufmann in Samarkand, ein sehr werthvolles Geschenk, nämlich einen alten bisher in der Moschee Chodscha - Akhrar aufbewahrten Koran in kufischer Schrift ohne Punkte und Vocalzeichen, erhalten, der über 1200 Jahre alt und von Osman selbst geschrieben sein soll.

The local legend regarding this Codex is that it was brought to Samarqand by Khoja Akhrar himself when he removed there from Tashkent, and when his Mosque was built there this venerable Codex was placed therein. Khoja Akhrar, whose real name, it seems, was 'Ubaidallah, lived in Tashkent in the latter half of the fifteenth century and was, towards the end of his life, the local Pir of the Nakshbandiyya Order of Dervishes. His possession of the Codex was due to a disciple of his Order, who, after accomplishing the duties of the Pilgrimage to Mecca, decided to extend his journey to Constantinople and return home from there. While in Constantinople it so happened that by the use of a prayer taught him by his Pir, he was instrumental in curing the Caliph of that day of a dread disease. In gratitude for the cure the Caliph offered him anything he might choose to take from the Treasury. He chose the ancient Qur'an said to have belonged to the third Caliph Uthman, and indeed to have been the copy which he was reading when he was murdered, the stains of his blood being visible on the pages which were open at the moment the murderers attacked him. This precious volume he brought with him to Tashkent, where for many years it was exhibited as an object for the veneration of pious Muslims, but when the head of the Fraternity removed to Samarqand the Codex accompanied him there. In the Khoja's Mosque at Samarqand it lay in public and was stroked and kissed by the pious as a source of blessing².

Von Kaufmann's letter which accompanied the gift to the Imperial Library in St. Petersburg has been preserved, and gives an account of the acquisition of the MS. It is addressed to the Minister of Public Instruction, and is accompanied by two depositions made by the Ulama' at the Khoja Alkrar Mosque.

Chancellery of the Governor General of Turkestan,
Division-24th October 1869.
Journal: No.182. City of Samarqand.

His Excellency, the Minister of Public Instruction.

The Commander of the Zariavshansky District has handed over to me a Qur'an, written on parchment in Kufic characters without diacritical points or vowels, which previously was in the possession of the Mosque of Khoja Akhrar in Samarqand. Being aware of the great value of this Qur'an, and its sacredness in the eyes of the Muslims, Major General Abramov commissioned the Commander of the Samarqand District, Lieutenant Colonel Sierov, to investigate whether the acquisition by us of that manuscript would in any way violate the religious susceptibilities of the community. The 'Ulama' of the Mosque and certain honourable citizens testified:

1) that this Qur'an, though it was permanently deposited in the Mosque of Khoja Akhrar, did not really belong to it, but was regarded as the possession of the Crown, being the property of the Emir of Bokhara.

2) that this Qur'an is at present of no importance either to the Muslim community or to the Mosque. Formerly (indeed, very long ago) it used to attract many worshipers, but lately only the Emirs arriving at Samarqand have worshiped before it.

3) that nobody is able to read it, and that for many years it has been lying around without any use.

Thereupon Major General Abramov received the book, and in return for it donated from his own money 500 kokans (100 roubles), with which the clergy of Samarqand were completely satisfied.

In view of the fact that such a book may, from a bibliographical point of view, be of great value to the scholarly world, I hasten to send the Qur'an thus acquired to your Excellency, together with the depositions of the two 'Ulema' of the Mosque of Khoja Akhrar, Mullah Abdul Jalil and Mullah Mughin Mufti, as arranged by me, describing the origin of the Qur'an and how it came to the Mosque of Akhrar, and I humbly ask you, Sir, to deliver the book with the enclosed depositions, in my name, as a gift to the Imperial Library.

Signed-Adjutant General von Kaufmann.
Countersigned-Director of Chancellery
Major General Gomzin.
Correct: Secretary Diakov.

The accompanying depositions of the two Mullahs give the story as outlined above, and repeat the claim that it was the Qur'an of 'Uthman. As a goodly number of other Qur'ans, however, have at various times turned up in different parts of the Islamic world, all purporting to show the traces of the blood of the third Caliph 'Uthman upon certain pages, and thus be the genuine 'Uthmanic Codex, the Imam, which he was reading at the time of his death, this may only be pious legend first invented for this particular Codex at Samarqand itself. That it came there from Constantinople, is not however, unlikely.

In 1891 in Vol. VI of the *Zapiski Vostochnago Otdieleniia Imperatorskago Russkago Archeologicheskago Obshchestva* (St. Petersburg, 1892) pp. 63-133, A. Shebunin gave an account of the examination of the peculiarities of its orthography. The publication of this article gave rise to a great deal of discussion as to the relationship of the text represented in this Codex to that in the ordinary lithographed editions in use throughout the Muslim world.

So great indeed was the interest excited that in 1905 S. Pissareff was encouraged to publish a facsimile edition, which he did by photographic process after having carefully inked in those places on some of the folios where the writing had been almost obliterated by the greasy hands of the faithful stroking the pages to secure blessing. Only fifty copies of this facsimile seem to have been made, of which only twenty-five were offered for sale (Chauvin, *Bibliographie*, X, No. 94). The reproduction is printed on *papier d'ivoire* 50 cm x 67 cm with all the decorations of the original reproduced in colour. The title-page reads-

Coran Coufique de Samarcand érit d'après la tradition de la propre main du troisième calife Osman (644-656), qui se trouve dans la Bibliothèque Impériale publique de St Petersbourg. Edition faite avec l'autorisation de l'Institut archéologique de St Petersbourg, par S. Pissareff. St Petersbourg, 1905. (Facsimile.)

Muslim savants have frequently asserted that Pissareff in his reinking of the dulled folios deliberately made alterations in the text, but an examination of the facsimile shows that while some mistakes due to ignorance have been made here and there in the process of reinking, there are no adequate grounds for this charge of deliberate alteration.

When Shebunin made his study of the orthography of the Codex he used Flügel's Quran as his standard for the text, and the first edition of Nöldeke's *Geschichte des Qorans* as his authority for the older Kufic form of text. There was, of course, nothing else for him to do, for the *Muqni* of ad-Dani had not then been printed, even Musa Jarullah's text of the '*Aqila* of ash-Shatibi was only published at Kazan in 1903, and the oriental lithographs of the Qur'an available to him differed so much among themselves in matters of orthography, that though they might have been preferable to Flügel, in that they did offer some consistent form of Oriental tradition, Shebunin had nothing to guide him in his choice among them. At present however, we are in a better position, and so in 1926, when publishing the first fasciculus of the third part of the new edition of Nöldeke's *Geschichte des Qorans*, Bergsträsser announced his intention of taking up a fresh examination of the Samarqand Codex in the light of our more advanced knowledge of the early Qur'anic orthography³. His untimely death left this, as so many other promised studies, uncompleted, and it is a peculiar pleasure to be able in this present study to carry to completion a plan that he had long had in mind.

Unfortunately we are now dependent entirely on the Pissareff facsimile, as the original Codex has disappeared. Indian Muslims had been much angered at the attention given to this Codex and its supposed deviations from the standard text, and had made many attempts to have the Codex given back to the Muslim community. In 1917 they succeeded in getting the consent of the Bolshevik leaders to the return of the Codex to its former resting place, and somewhat later it was handed over to the Muslim leaders in Petrograd for transmission to Samarqand. In Vol. LI of the *Revue du Monde musulman* (1922) p. 10 we find the notice:-

Restitution aux musulmanes du Coran d'Osman.

Et pour mieux attirer les bonnes dispositions du monde musulman, le Gouvernement bolcheviste, par décret du 9 décembre 1917 (No 6 art. 103), ordonnait de restituer au Congrès régionale des Musulmanes de Petrograd qui en avait fait la demande le Coran très sacré d'Osman, qui avait autrefois été déposé à la Bibliothèque nationale de Pétrograd après son transfert de Samarkande.

Since then nothing has been heard of it. Musa Jarullah in a private letter informs us that he has heard of it being seen at Tashkent, its original home, but it has been impossible to get confirmation of this rumour. 'Abdallah az-Zandjani, on the other hand, in his *Tarikh al-Quran*, p. 46 (Cairo, 1936), asserts that it was taken from Petrograd to England and stored there, but one may suspect that this is merely a confusion with the transfer to the British Museum of the Codex Sinaiticus⁴.

From the Pissareff facsimile and the article of Shebunin in the *Zapiski*, however, since Shebunin's study, which was made from the actual text of the Codex before it had been retouched, enables us to correct in places mistaken reinkings, we can make with fair success the needed re-examination.

Originally the Codex was a complete Qur'an, written on thick, strong parchment folios averaging 68 x 53 cm in size, with the written portion averaging 50 x 44 cm. Only 353 folios were left, however, when General von Kaufmann secured the Codex, and of these only fifteen were quite whole without any paper mending, viz. folios 210, 214, 215, 218-220, 232-235, 237, 238, 240, 243 and 246. Many folios had been damaged by dampness, and others were worn, and had been mended with paper, a thick, soft cotton-paper, which looks very much like parchment. Sixty-nine folios, which were missing entirely, had been replaced by folios made of this paper. The portions of the text which survive in the Codex are -

Ff.	Sûrah	From verse	to Verse ⁶
1-32	II al-Baqarah	7/6 wa lahum	177/172 bi 'llâhi
33-34		179/175 hâyât	187/183 'uhilla
35		213/209 Allâhu'lladhîna	217/214 wa'l-masjidi'l-harâm.
36		231 qirâran	233 rizquhum
37-42		256/257 bi't-taghût	273/274 fa 'inna 'llâha
43-45		282 ya'ayyuba	end of Sûrah.
46-57	III Âl 'Imrân	36/31 Maryama	92/86 hatta
58		97/91 sabilan	102/97 Allâha
59-67		105/101 lahum	148/141 Allâhu thawâb
68-89		154/148 fi buyûtikum IV an-Nisâ'	29/33 takûna.
90-92	IV an-Nisâ'	33/37 'aqadat	43/46 aw'ala
93-94		72/74 minkum	77/79 ittaqû
95-97		81/83 barazû	90/92 us-salama
98-112		92/94 mu'mimatin wa'in.	145/144 id-darki
113-189	V Al-Ma'idah	85/88 al-muhsinîn VII al-A'râf	106/103 qâla 'in
190-204	XI Hûd	47/49 'a'ûdhu	121/122 lâ
205	XII Yûsuf	19 biqâ'atan	23 ma'adha
206	XIV Ibrâhim	39/41 li'llâhi	44/46 'aqsamtum
207-213	XV al-Hijr	7 bi'l-malâ'ikati	86 ul-'alimu
214-229	XVI an-Nahl	7 'illa	101/103 wa 'idha
230		114/115 fa kulû	119/120 dhâlika
231-236	XVII al-'Isrâ	Bismillâh	48/51 al-'amthâla
237-257		56/58 ad-ḍurri XVIII Kahf	77/76 fiha
258-260	XVIII Kahf	82/81 wa mâ	105 waznan
261-265	XIX Maryam	3/2 Khatîyyan	44/45 ta'budi

Fi.	Sūrah	From verse	to Verse *
286-288		52/53 min XX ṬaHa	135 mutarabbiḡ
287-290	XXVI ash-Shu'arā'	63 fa'nfalaga	117 'inna
291		130 wa'idha	142 ḡaliḡ
292-295		155 yaumin	202 fa ya'tiyahum
296-299	XXVII an-Naml	Bismillah	22 bi mā
300		28 fa 'alqih	34 'a'izzata
301-306		44 ḡasibathu	80/82 uḡ-ḡumma
307-321	XXXVI Yā Sin	12/11 'inna XXXVII aḡ-ḡafāt	75/73 al-mujibūn
322-332	XXXVII aḡ-ḡafāt	91/89 'alā XXXVIII ḡad	29/28 'ilaika
333	XXXIX az-Zamar	6/8 khalaḡakum	8/11 thumma 'idha
334	XL al-Mu'min	4 Allāhi	7 al-Jahimi
335		51/54 āmanū	57/59 'akbaru
336-338		67/69 min turābin	83 fariḡū
339-345	XLI Fuḡailat	5/4 wa min	39 'innahu
346-353	XLII ash-Shūrā	21/20 shara'ū XLIII az-Zukhruf	11/10 maitan

The paper leaves, which were later additions and may be neglected for out purpose of comparison are the following-






Fi.	Sūrah	From verse	to Verse
1-2r	II al-Baqarah	7/6 wa lahum	17/16 ḡulumātin la
8		54/51 ur-raḡimu	60/57 min rizqi
13-15		83/77 wa 'aqimū	96/90 bi muzaḡḡihibi
33-34		179/175 ḡayātun	187/183 'uḡilla
35		213/209 Allāhu'lladḡtḡa	217/214 wa'l-masjidi l-ḡarām
36		231 dirāran	223 rizḡuhunna
37-42		256/257 bi't-ḡaḡhūt	273/274 fa 'inna 'llāha
43-45		282 ya 'ayyuha	end of Sūrah.
59-63	III Āl 'Imrān	105/101 lahum	128/123 laisa
76		186/183 taḡbirū	190/187 il-'alḡābi
88	IV an-Nisā'	24/28 'illa	25/29 musāḡḡihātin
100-102		97/99 fa tuhāḡjirū	106 wa' stagḡfiri
120	V al-Mā'idah	108/107 'adnā	110 aḡ-ḡini
124		119 fiha VI al-'An'ām	3 jahrakum
129-130	VI al-'An'ām	22 taz'umūna	31 wa hum
142		77 ra'ā	81 ma 'ashraktum
150-165		107 bi wakilin VII al-'A'rāf	3/2 'auliyā'a
168-170	VII al-'A'rāf	18/17 la'amla'anna	31/29 'ādama
179		57/55 la'allakum	63/61 'awa'ajibtum
181-182		68/66 wa 'ana	74/72 wa tanḡitūna

Folio 90 containing IV 33/37 'aqadat to 36/40 seems to have been added still more recently than the foregoing paper leaves. Folios 2, 6-7, 46-58, 89, 92, 112, 183, 315, and 316 consist of approximately half paper and half original parchment, according to Shebunin.



Unfortunately it is not possible to distinguish in the facsimile where this paper mending begins or ends, so that it is always possible that some of the peculiarities of orthography which we note, are due to the later hand which did the mending, and not to the original scribe of the Codex, for where we cannot check from Shebunin's remarks or from the style of the writing, we are at a loss.

THE SCRIPT

As can be seen from the facsimiles, the script is large, straight, and well-proportioned Kufic (i.e. the style of writing which became specialized in Kufa for the writing of Qurans), and is fairly uniform. On some folios, particularly in the early part of the Second Surah and the beginning of the Seventeenth (ff. 231 ff.), the writing is in a smaller more rapid hand, but


Shebunin is doubtless right in thinking that they are even so by the hand of the original scribe, and not the work of another hand. The scribe has his own peculiarities. At times his *Kaf* is hardly to be distinguished from a *Ta*. His *'Aim* at times has an open head both medially and finally, and sometimes is confusingly like  when it occurs initially or medially. In the case of *Hamza* he is quite uncertain about the *kursi*, sometimes providing one and at others not, as e.g. in  and , and often using an *Alif* - as *kursi* where we should expect a *Waw* or a *Ya*, while final *Hamza* is very commonly neglected altogether. A final *Ya* may turn to the left as we normally expect  or may turn in under to the right in the fashion that has become common in writing Urdu .


On the whole, diacritical points are few, though every now and again for a few folios they become relatively numerous. These diacritical points where they occur are certainly contemporary with the original writing, at least in the great majority of cases. They are not in

form of dots but strokes ( for ) , but this is more in appearance than in reality for with the broad cut reed pen necessary to produce letters the thickness employed in this Codex, the pressure above a letter which with our pens would produce a dot naturally produced a thin line. Thus there will be one thin stroke above for a *Nun* or *Fa'* or *Ghain* two above for a *Ta'* or *Qaf*, and three above for a *Tha'* or *Shin*, and so on, with corresponding strokes below for the *Ba'*, *Ya'* and *Jim*. Occasionally there are mistakes in the putting of these strokes, as when on fol. 23v a medial *ba'* is marked with a stroke above instead of below, or on fol. 26v where a *ta'* is marked with one stroke only instead of two, or on 22r where a *tha'* has but two strokes instead of three, or 32v where a *lam* is wrongly marked with a stroke beneath. These, however, are purely scribal mistakes, and have no significance. Indeed it is just possible that they are due to Pissareff's inking in, though so far as one can judge they seem to go back to the original scribe. By far the commonest letter to be marked is *Nun*, seldom when it occurs initially, but very commonly when it occurs medially or finally or in the ending *-na*. The next most commonly marked letter is *Ta'*. Some letters, such as *Dhal*, *Za'*, *Dad* and *Ghain* are very rarely pointed.



Other signs such as the *shadda*, *sukun*, *wasla*, etc., and the *hamza* where there is no *kursi* indicating its presence, are entirely lacking, and there are no signs to indicate the vowels. The scribe has no scruples about breaking up words, filling out his line with as many letters of a word as he needs, and finishing the word on the next line that he begins.



VERSE DIVISION



The verse division of this Codex is in general that of the Kufan School but the scribe was somewhat careless. Where he does mark the verse endings his ending is usually that of the Kufans, but he will frequently run on for verse after verse without remembering to put in any sign of verse ending. The sign he uses is the commonly known series of oblique parallel strokes , sometimes more, sometimes fewer, and in one or two places only a single oblique stroke; but their number has no significance. At the conclusion of roughly ten verses he places a coloured rosette, sometimes accompanied by the strokes indicating a verse ending (as at II,81/75, III/105; IV, 111, etc.), but more frequently not. Sometimes he forgets his rosette altogether (c.f. II, 109/103), and occasionally he has a blank space left for a rosette but nothing has been filled in (e.g. III, 180/176), and at II, 171/170 where a rosette would





normally appear he has just drawn a black circle around his strokes . At XXVII, 68/70, XXXVII, 60/58, 182 the strokes are at the end of the verse and the rosette appears in the margin against that line of writing. These coloured rosettes seem to have been put in later than the original writing of the Codex.



The following peculiarities of his verse-marking may be noted -



II, 102/96. The normal Kufan ending of the verse at *ya'lamuna* is not marked, but one is marked within the verse after *khalaqin* where ' has a pausal sign , and the lithographs with the Sajawandi system of pausal signs have .



109/103. A rosette comes after *lahum* where no verse ending, or even pause, comes in any of the known systems. After the next word *ul-haqq*, however, there is a pausal mark  in ' , and a  in the Sajawandi system.



III, 145/139. Besides the normal verse ending at *ash-shakirina*, there is here another at *mu'ajjalan* where ' has a pausal sign , and the Sajawandi system a .



IV, 12/13. There is a verse ending marked after the first *dain*, where Flügel ends v. 13 and where ' has a pausal sign , and Sajawandi a . There is also a verse ending marked after the second *dain*, where Flügel ends v. 14, and where ' has  and Saj. .



IV, 81/83. In the middle of the verse there is an ending marked after *yubayyituna*, where ' has only a pausal  and Saj. a . The normal sign for verse ending probably came after *wakilan* as it should, but the page is defective here.

141/140. After having noted no verse endings at the end of 139 or 140 or at the normal ending of 141, there is one placed after *al-muminina* in the middle of v. 141/140, where ' has only a pausal  and Saj. a .

VI, 73/72. Besides the mark at the normal verse ending after *ul-khabiru*, one is marked after *fa yakunu* where Flügel ends his v. 72, but where ' has only a  and Saj. a .

VII, 89/87. There is no mark at the normal ending after *al-fatihina*, but within the verse one is placed after *'ilman*, where ' has only a pausal , and Saj. a .

XI, 86/87, 88. There is no mark at the normal ending of the verse after *bi hafizin*, nor at the normal ending of v. 87/89, i.e. after *ur-rashidu*, but within 86 one is marked after *mu'inina* where Flügel ends v. 87, but where ' has only a  and Saj. a .

XVI, 23/24, 25. Besides the normal verse ending after *al-mustakbirina* one is marked after *yu'linuna* where Flügel ends v. 24, but where ' has only a  and Saj. a .

91/93. Besides the normal verse ending after *raf'aluna* one is marked after *kafilan*, where ۞ has only a causal sign ۞ and Saj. a ط .

XVII, 35/37. Besides the normal verse ending after *ta'wilan*, one is marked after *il-mustakimi* where ۞ has only a ج . and Saj. a ط .

82/84. Besides the normal verse ending after *khasaran*, one is marked also after *lil-mu'minina* where ۞ expressly marks it ۞ to show no pause is to be made, and Saj. does likewise.

XVIII, 2. There is no mark at the normal verse ending after *hasanan*, but there is one after *al-mu'minina* where neither ۞ nor Saj. mark any pause.

98. Besides the normal pause at verse ending after *haqqan*) one is marked after *dakka'a* where ۞ has only ۞ and Saj. a ق .

XIX, 17. There is no mark at the normal verse ending after *sawiyyan*, but one is marked in the middle of the verse after *hijaban*, where no pausal sign is given in ۞ or Saj.

41/42. There is no mark at the normal ending of the verse nor after the next (v. 42/43) but in the middle of v. 41/42 one is marked after *Ibrahima*, where ۞ has only the sign ج and Saj. ط .

XX, 53/55. Besides marking the normal verse ending after *shatta* there is one marked also after *subulan*, where no pausal sign at all is given in either ۞ or Saj.

86/88. Besides marking the usual verse ending after *mau'idi*, two other verse endings are marked within the verse; one after *'asifan* where Flügel marks the end of his v. 88, and where ۞ has a ق and Saj. a ط ; and another after *hasanan* where ۞ has a ج and Saj. a ط . But in compensation no mark occurs here at the normal ending of v. 87/90 after *as-Samiri*, where Flügel also marks no verse ending.

88/90. The verse ending is marked after *Musa*, whereas it ought normally to come after the next word *fa nasiya*. This is doubtless merely a scribal error.

123/121, 122. Besides marking the normal verse ending after *yashqa*, one is also marked after *hudan* where Flügel ends his v. 121, but where neither ۞ nor the Sajawandi system has any mark of pause.

XXXIX, 7/9, 10. Besides the mark for the normal verse ending after *is-suduri* there is one marked also after *ta'maluna*, where Flügel ends his v. 9, but where ۞ has only a ۞ and Saj. a ط .

XLII, 48/47. Besides marking the normal verse ending after *kafurun*, one is also marked after *hafizan* where ٤ has only a pausal ٤ and Saj. a ط.

The most striking fact in this list is the number of coincidences of verse endings in the Codex with those adopted by Flügel in his text. There are further coincidences in that II, 40/38, 67/63, 78/73; III, 38/33, 131/126, 196; IV, 3, 27/32, 41/45, 118; V, 101; VI, 66; VII, 105/103; XI, 74/77, 82/84, 118/120; XIV, 43/44; XVII, 104/106; XVIII, 2, 23, 32/31, 84/83; XX, 33/34, 72/75, 78/81, 87/90, 92/94, 106, 116/115; XL, 53/56, 73/74; XLII, 32/31, this Codex has no verse endings marked where Flügel marks none but ٤ does⁶. Since we are entirely in the dark as to the source from which Flügel drew his verse divisions, these coincidences are significant. Flügel's verse endings agree with none of the known systems whose tradition has come down to us, nor with any that we have been able to trace in the Masoretic literature under the section *Ru'us al-Ayy*, and it has been generally assumed that he selected his verse endings on an arbitrary system of his own. The number of agreements between his system and that followed in this Codex, however, suggest that he may have been following the system of some MS in his possession which may have followed some divergent Oriental tradition. It must be admitted, however, that the table Shebunin constructs of the divergences between this Samarqand Codex and the Flügel text in the matter of verse endings, is equally long and imposing, so that it is obvious that the question of Flügel's system of verse division awaits further elucidation.

In placing the rosettes at roughly ten verses apart, the scribe was following the ancient practice of indicating the *'ushr* or tenths, which is possibly the earliest of the various systems of verse grouping. It is clear that he was following a system and not just counting verses, for in many places his rosette comes where it ought to come on the Kufan system of marking the tens, whereas between two rosettes he himself has marked more or less than ten verse endings. For example in Sura XVIII there is a rosette at v. 10 after *rashadan* and another at v. 20 after *abadan*, where they would normally come according to the Kufan system, but in the Codex only seven verses are marked between them. As these rosettes are witness to an early *'ushr* system it is worth while listing them, though with the remark that the witness is not as perfect as it might have been, for the scribe has often forgotten to put in a rosette in places where, even on his own counting, he has gone well beyond ten verses. The list following is corrected from that of Shebunin.

Fol. 4v after *sadiqina* (II, 31/29); 7v after *zalimuna* (51/48); 9v after *ya'taduna* (61/58); 11r after *yaf'aluna* (71/86); 12v after *khaliduna* (81/75); 16v after *ya'lamuna* (101/95); 18v after *lahum* (109/103); 19r after *sadiqina* (111/105); 21r after *al-khasiruna* (121/115); 23r after *al-alamina* (131/125); 28r after *ta'amuna* (151/146); 29v after *ajma'ina* (161/156); 47r after *yasha'u* (III, 40/35); 53r after *ta'lamuna* (71/64); 56r after *ash-shahidina* (81/75); 58v after *kafirina* (100/95); 66r after *az-zalimina* (140/134); 69v after *al-mu'minin* (160/154); 74r after *khahirun* (180/176); 79r after *tuflihuna* (200); 86v after *mubinan* (IV, 20/24); 103v after *hakiman* (111); 109r after *hamidan* (131/130); 113v after *mu'minuna* (V, 88/90); 117r after *rahimun* (98); 123v after *al-hakimu* (118); 126r after *yalbisauna* (VI, 9); 128r after *tushrikuna* (19); 133r after *mustakimin* (39); 137v *mubinin* (59); 140r after *yakfuruna* (70/69); 144v after *bi kafirina* (89); 167r after *as-sajidina* (VII, 11/10); 171v after *ya'lamuna* (32/30); 174r after *az-zalimuna* (41/39); 177r after *yajhaduna* (51/49); 184r after *musrifuna* (81/79); 187r after *jathimina* (91/89); 189r after *al-kafirina* (101/99); 190v after *muftaruna* (XI, 50/52); 193r after *mujibun* (61/64); 195r after *Ya'quba* (71/74);

197r after *bi qaribin* (81/83); 199r after *wadudun* (90/92); 201r after *hasidun* (100/102); 203r after *muribin* (110/112); 205r after *az-zahidina* (XII, 20); 207r after *al-'awwalina* (XV, 10); 208r after *bi-raziqina* (20); 209r after *'ajma'una* (30); 210r after *al-mukhlasina* (40); 211v after *al-ghabirina* (60); 212r after *al-alamina* (70); 213r after *al-mursalina* (80); 214r after *tusimuna* (XVI, 10); 215r after *yukhlaquna* (20); 217v after *al-muttaqina* (30/32); 219v after *fa yakunu* (40/42); 222r after *al-hakimu* (60/62); 224r after *qadirun* (70/ 72); 226v after *hinin* (80/82); 228r after *tadhakkaruna* (90/92); 229v after *mushrikuna* (100/102); 232r after *'aliman* (XVII, 10/11); 233v after *mahzuran* (20/21); 234v after *basiran* (30/32); 235v after *'aziman* (40/42); 237v after *kabiran* (60/62); 239r after *tafdilan* (70/72); 240r after *nasiran* (80/82); 241v after *yanbu'an* (90/92); 243r after *qaturan* (100/102); 244v after *takbiran* (111); 246r after *rashadan* (XVIII, 10/9); 248r after *'abadan* (20/19); 250v after *'amalan* (30/29). 252r after *talaban* (41/39); 254r after *'adudan* (51/49); 256r after *saraban* (61/60); 257r after *'imran* (71/70); 259r after *saddan* (94/93); 260v after *waznan* (105); 263r after *maqdiyyan* (XIX, 21); 264v after *hayyan* (31/32); 265v after *Ibrahima* (41/42); 267r after *shai'an* (60/61); 268r after *siliyyan* (70/71); 269v after *maddan* (79/82); 270r after *'iddan* (89/91); 271r after *rikzan* (98); 272r after *ya Musa* (XX,11); 273r after *al-'ula* (21/22); 273v after *'azri* (31/32); 274v after *ya Musa* (40/42); 275v after *al-'ula* (51/53); 276v after *iftara* (61/64); 278r after *'abqa* (71/74); 279v after *ihtada* (82/84); 281r after *Musa* (91/93); 282v after *zurqan* (102); 283v after *dhikran* (113/112); 284v after *hudan* (123/121); 286r after *'abqa* (131); 287v after *ta'buduna* (XXVI, 70); 289r after *lil-muttaqina* (90); 289v after *shafi'ina* (100); 291v after *ar-rahimu* (140); 293r after *'ajma'ina* (170); 294r after *il-'alamina* (180); 295r after *mu'minina* (190) 295v after *al-mujrimina* (200); 297v after *al mursaluna* (XXVII, 10) 299v after *al-gha'ibina* (20); 300r after *ir-rahimi* (30) 301v after *yuslihuna* (48/49) 303r after *ul mundharina* (58/59); 305v after *ul 'awwalina* (68/70) 306v after *ul-'alimu* (78/80) 308r after *muhtaduna* (XXXVI,21/20); 309v after *yarji'una* (31); 310v after *il-mashhuni* (41); 312r after *yansiluna* (51); 313r after *mustaqimun* (61); 314v after *malikuna* (71); 317v after *ud-dini* (XXXVII,20); 318v after *taghina* (30/29); 319v after *al-mukhlasina* (40/39); 320r after *yatas 'aluna* (50/48); 320v after *ul-azimu* (60/58); 321v after *yuhra'una* (70/68); 322y after *as-salihina* (100/98); 323v after *il-muhsinina* (110); 324r after *Haruna* (120); 324v after *'il Yasina* (130); 325r after *il-mashhuni* (140); 326r after *shahiduna* (150); 326v after *il-mukhlisina* a after *il-mukhlisina* (160); 327r after *ya'lamuna* (170); 328r after *yasifuna* (180); 329v after *al-ahzabi* (XXXVIII, 11/10); 330v after *ul-mihraba* (21/20); 336v after *ya'lamuna* (XL, 70/72); 338v after *tunkiruna* (81); 340r after *ta'i'ina* (XLI 11/10); 342r after *ul-jabiru* after *shakurin* (33/31); 350r after *turja'una* (21/20); 346v after *ul-kabiru* (XLII, 22/21); 348v after *shakurin* (33/31); 350r after *il-'umuri* (43/41); 352v after *ul-'umuru* (53).

Shebunin notes rosettes also on fol. 3r after II, 21/19 fol. 288r after XXVI, 80; fol. 344v after XLI, 31, where none are visible on the pages of the Pissareff facsimile. On the other hand he omits to catalogue those on fol. 18v, fol. 58v, fol. 254r, which are there quite plainly in the facsimile. It is possible that these omissions on his part are purely mistakes due to oversight, and it is also probable that the rosettes that are missing in the Pissareff facsimile may be due to further deterioration of the Codex between the time when Shebunin examined it and Pissareff's work in reproducing it.

Within the rosettes are crudely formed Arabic letters used as numerals, which once doubtless noted the numbers of the *a'shar* in the original Codex in its complete form, but which now,


with so many folios of the original missing, present no sort of sequence. In the Columbia copy of the facsimile folios 138, 139, 141, 143, 194, 197, 207, 209, 210, 218, 231, 238, 239, 276, 291 and 295 have been bound in back to front, i.e. the recto is the verso and vice versa, which only adds to the confusion.

A comparison with the Kufan and Basran '*ushr*' marks in the lithographed Qur'ans of Cairo and Stambul reveals that the system in this Codex does not agree with the later systems of either of these cities, coinciding sometimes with a Basran '*ushr*' mark, sometimes with a Kufan, and sometimes, perhaps more often with neither. The lithographs, it is true, do not always agree with one another on the matter, but none of the several examined showed any marked connection with the system here.

At the end of a Surah there is a coloured band of decoration stretching right across the page to separate the end of one Surah from the beginning of another. Such are preserved on fol. 79r; 244v 271r; 316r; 328r; and 352v. If the last words of the Surah do not fill out a complete line, the scribe fills in what remains of the line with this coloured decoration, so that his *Bismillah* for the next Surah will start at the beginning of a line. There is no rubric of any kind at the head of a new Surah. Each new Surah begins directly with the *Bismillah*, and there is no pause mark or space between it and the first words of the verse to follow. The so-called Mystic Letters are found, and again there is no break between the *Bismillah* and these letters or between them and the beginning of the verse. Needless to say, since there is no rubric at the head of a Surah there is no name or number attached to the Surah.

No pausal signs are used in the Codex, and there are no marginal indications of '*ajza*' or liturgical divisions.

ORTHOGRAPHY

Shebunin in his account of the orthography compared this text with that of Flügel, but as Flügel followed no known Oriental tradition of *Rasm* in preparing his text, a comparison on that basis is almost valueless. Compared with Flügel's text this Samarqand Codex presented a great number of peculiarities, but when we compare it with the rules for Qur'anic orthography given in the *Muqni* of ad-Dani,⁷ and the Egyptian Government text (), which attempt to follow consistently the Kufan masoretic tradition of *Rasm al-Masahif* in Qur'anic orthography, we find that this Codex, while presenting numerous deviations, yet follows the general Kufan system with fair consistency. Where it deviates it presents numerous points of interest, so that a detailed comparison is of a certain importance.

Only what remains of the original folios can be used in this comparison, and unfortunately our comparison will be to some extent vitiated by an element of uncertainty not present in Shebunin's case. He, as already mentioned, was able to make his comparison directly from the Codex, where it was possible to distinguish the places where the folios had been mended, but this distinction is not possible on the facsimile which is all we now have available. The folios which Shebunin notes as being entirely paper may be rejected and indeed they are generally distinguishable by the difference in handwriting, but where the parchment leaves have been mended to a greater or lesser extent with paper patches, the patching does not show up in the facsimile, and though it is sometimes possible to distinguish the later hand which filled in the writing on these patches, there yet remains an element of uncertainty which is unfortunate but inescapable.

In a later number of the *Zapiski* (Vol. XIV, 1901, pp. 119-154) Shebunin published an examination of another ancient Codex of the Qur'an, No.534 of the Collection in the Khedivial Library at Cairo, which in many respects was closely similar to the Samarqand Codex in matters of orthography. This Codex had also been restored at various times, and not always by skilful hands, but it still has 248 original parchment leaves, besides 34 imitation parchment leaves, 61 leaves taken from another Codex and inserted to fill in missing passages, and 219 paper leaves supplied to complete the volume. We may label this Codex (C) and from the evidence of the original portions of the 248 parchment leaves as they were scrutinized by Shebunin, use its evidence to check with the peculiarities we have before us in the Samarqand Codex.

II, 22/20. **اندادا** is written without the medial *alif*, i.e. **انددا**. So in 165/160 and XLI, 9/8. 24/22. **الحجارة** without the medial *alif*. So in 74/69; XI, 82/84; XV, 74.

25/23. **جنت** is written with the final *alif*, i.e. **جنت** contrary to *Muqni'* 23-25, which says that this word should have the final *alif* only in XLII, 22/21. In this Codex, however, it is written with the final *alif* in III, 136/130, 195/194, 198/197; IV, 122/121; V, 119; XV, 45; XVI, 31/33; XVIII, 31/30; XIX, 61/62; XX, 76/78; XXVI, 134; XXXVI, 34; XXXVII, 43/42, but elsewhere without the *alif*, even in XLII, 22/21 though the defective state of the folio at this point makes the reading a little uncertain. C has it always with the *alif*. **جئات** is written **جئات**, but possibly this is on the paper portion, and in any case would be a scribal error without textual significance.

26/24. **مها** without the medial *alif*.

28/26. **اراد** is written with the *alif* i.e. **فاحيكم** c.f. XLI, 36. In **فاحيكم** the *alif* of **فاحيكم** is omitted before pronominal suffixes in this Surah only, the *alif* being written in in V, 35; XLI, 39 and in **احيا** in XXII, 66/65. The only one of these passages extant in this Codex is XLI, 39, where, however, it is written **احياها** without the *alif*. In C the *alif* is generally written before suffixes.

30/28. **احياكم** without the *alif*. So normally in C.

35/33. **احياها** without the *hamza*, i.e. **جاعل**

38/36. **شتما** without the medial *alif*. **شتما** normally writes this without the *alif* before pronominal suffixes, but here and at XX, 123/ 122 it has the *alif*, obviously to distinguish

شما هداى from but the more primitive writing may well have been as here without the *alif* (see *Muqni'* 68), though this Codex has it in XX, 123/122, as does C.

41/38. هداى without the *alif*.

49/46. هدى كافر has an *alif* for the *hamsa*, i.e. quite irregularly.

53/50. سوء without the medial *alif*. So in C.

54/51. سوا الفرقان (bis) in V, 89/91, باتخاذكم in XVI, 61/63, يؤخذكم in XVIII, 58/57 and in XVIII, 73/72.

61/58. يؤخذ without the *alif*. So يؤخذهم, in V, 96/97, تؤخذنى but with the *alif* in V,

95/96, XVIII, طعام without the medial *alif*.

19/18, as invariably in طعمه and طعمه.

64/61, قنائها من is omitted before but this is probably merely a scribal error, if not due to a mistake on a paper patch in the folio.

65/61. الخسرين has the *alif* but no *kursi* for the *hamza*.

68/63. خسين without the *alif*.

69/64. فاقع without the *alif*.

74/69. كالحجارة without the *alif*. See under 24/22.

78/73. امانى without the *alif*. So in 111/105 and IV, 123/122. C agrees.

83/77. احسانا without the *alif*. So C. ء has it here but is without it elsewhere.

99/93. **آيَات** with the *alif* of the fem. plural, and so in IV, 140/139; XVII, 101/103; XVIII, 17/16; XIX, 58/59; XXVII, 1, 12; XXXVI, 46; XL, 56/58, 69/71, but elsewhere without, as normally in **آ**. Shebunin noted the same inconsistency in C.

102/96. **مَرُوت** with the *alif*, though the corresponding **هَرُوت** is without, as in **ه**. *Muqni* 23 says that there was variation among the Codices as to this *alif*.

يَعْلَمَان without the *alif*, as in C, and as it should be according to *Muqni*' 18.

حَتَّى is written **حَتَا**, and so in IV, 15/19, 18/22; VII, 38/36, 40/38; XVII, 34/36; XVIII, 60/59, 60/69, 86/84; XXVII, 18, 32; XXXVI, 39; XLI, 20/19, though elsewhere it is written normally, as is invariably the case in C.

بِضَارَيْن without the medial *alif*.

خَلَقَ with the *alif*, but in III, 77/71 without the *alif*, as normally in **ع**.

108/102. **سَائِلَ** is written **سَائِل**. There were word, so that this may be an ancient variant numerous variant readings recorded for this in the text.

109/103. **كَفَّارَ** without the *alif*. So in III, 91/85, but with the *alif* in II, 161/156 and IV, 18/22. C has it without the *alif*, though according to *Muqni*' 13, 16 it ought to be written with the *alif* save in XIII, 42.

111/105. **أَمَانِيهِم** without the medial *alif*. See 78/73.

119/113. **بِشِيرَا** The text has here some word ending in **صِرَا** but the edge of the folio is lost. There is no known variant here, so possibly this is to be taken as a mistake.

124/118. **صِرَا** without the *alif*, as in 30/28. So in III, 55/48.

جَاعَلَكْ without the *alif*. So in XV, 79 and XXXVI, 12/11. **ع** writes it with the *alif* save in XVII, 71/73 where it agrees with this text. C writes without *alif*.

126/120. **أَمَامَا** What is written seems to be **وَارْزَقَ** but doubtless it is merely an error in the rewriting.

128/122. **ارزوق** without the first *alif*. **ع** has it here, but writes it without in 200/196.

133/127. **مناسكنا** without the second *alif*, i.e. **ما بائك**. So in XXVII, 67/69; XXXVII, 17, though elsewhere with the *alif*, as in **ع**. C also varies in this matter.

136/130. **ءابك** without the medial *alif*. So in 140/134 and III, 84/78. C agrees.

139/133. **الاسباط** without the medial *alif*. C agrees.

145/140. **الاسباط** without the *alif* (bis).

156/151. **اتحاجونا** with the *alif*. So in IV, 72/74, 73/75; III, 172/166; XI, 81/83; III, 146/140; XLII, 30/29; XI, 89/91; V, 106/105; III, 165/159, 166/160. **ع** differs in its

treatment of the *alif* in this word. In **بتابع** and **اطبتهم** it always has it (as does this

Codex in XI, 89/91, the only place we can test); has it in **اصاب** (where we cannot test it in this text), but omits it in (which in this text has it in III, 166/160; IV, 73/75; XLII, 30/29); has

it in (as does this text), but omits it in **اصابت** and **اصابه , اصابك , اصابها** (where this text has it in III, 165/159; IV, 72/74; V, 106/105; II, 156/151).

158/153. **اصبكم** without the *alif*. So C, and so **ع** save in this verse. **جناح** without the *alif*, but with it in V, 93/94; IV, 23/27, 128/127. Both **ع** and C write it with the *alif* throughout.

166/161. **الاسباب** without the medial *alif*. So C, and so **ع** save in this verse.

171/166. **لا يعقلون** is written **طعقلون** with no room for the **لا**. This looks very much like the original writing, but it must be merely a scribal error.

172/167. **ءامنوا**. The *nun* has been omitted by scribal error.

176/171. **شفاق** without the medial *alif*, but is written with it in 137/131; IV, 35/39; XI, 89/91, XXXVIII, 2/1. Both C and **ع** have it throughout.

177/172. البر لمن آمن is written البر من آمن, but it may be due to a reinking.

III, 39/33. فنادته without the medial *alif*.

40/35. امراتي without the medial *hamza*, i.e. امرتي, though elsewhere it is written regularly. C always has the *alif* as *kursi* for the *hamza*.

بأية without the *alif*. So in XIX, 5, 8/9.

50/44. بأية written بأية with two *kursis* for the *ya*. See 58/51. Shebunin notes that cases of this superfluous *kursi* occur in C in various forms of the word آية.

52/45. انصار without the medial *alif*, though it is written with it in 192/189, and in انصاري in this verse. C writes it with the *alif* when it is without pronominal suffixes, but without it when it has the suffixes.

58/51. الآية is written with two *kursis* for the *ya'*. So also in 70/63. See on v. 50/44, where the superfluous *kursi* occurs in the singular form.

61/54. تعالوا without the *alif*. So also in 64/57, though it is written with it in 167/160 and V, 104/103. C always has the *alif*.

65/58. تحتاجون without the *alif* So in 68/59 and تحتاجوكم in 73/66.

69/62. طاقة without the *alif*, i.e. طئقة, though written with it in 72/65; IV, 113; and III, 154/148.

75/68. قنطار without the medial *alif*. So in IV, 20/24. قنطار without the medial *alif*. C would normally be without.

75/69. الامين is written with two *ya's* i.e. as in many old Codices.

78/72. The words الامين are omitted by the scribe, obviously by error, thinking he had already written them.

79/73. **وما هو من عند الله** written without the *alif*, i.e. **عبادا**. So in VII, 32/30; XVII, 17/18, 30/32, 96/98; XIX, 61/62, 82/85; XXVII, 15, 59/60; XXXVII, 111, 122, 132, 171; XXXIX, 7/9; XLII, 23/22, 25/24, 27/26 bis, 52, but elsewhere with the *alif*, as at

XXXVI, 30/29; XXXVII, 40/39 etc. **عبدًا** has the *alif* written throughout save in

XLIII, 19/18, **عبد** LXXXIX, 29; **عبدى** XXXVIII, 45 and **عبدنا** in XIX, 65/66. C normally writes with the *alif*.

لعبده is written with the *alif*. C commonly has the *alif* in words of the form **رَبِّينَ**.

83/77. **قَالَ** with the first long *alif*. So 133/127, 180/176; IV, 131/130, 132/131; VI, 12/75; XI, 107/109; XVIII, 14/13, 26/25, 51/49; XX, 4/3; XXVII, 65/66; XXXVI, 81; XLI, 12/11; XLII, 49/48, 53, though elsewhere he writes as **قال** with no long *alif*. C always omits the long *alif*. **قال** has second long in XLI, 12/11.

87/81. **السَّوَاتِ** with the medial *alif*. So in XV, 30; XVII, 92/94; XX, 116/115; XLI, 30, but elsewhere without as **السوات**. C generally has it without the *alif*.

88/82. **العذاب الملكة** The final **العذاب** has been omitted by error.

92/86. **تنالوا** without the medial *alif*.

133/127. **سارعوا** written without the medial *alif*.

134/128. **العافين** without the *alif*.

136/130. **جزاؤهم** is written without any *waw*, i.e. **جزاهم**. So in IV, 93/95, but see XX, 76/78.

138/132. **بيان** written without the *alif*, which would be the normal writing in C.

140/134. **نداؤها** without the *alif*.

144/138. **افاين** is written **افين** which is peculiar, but see *Muqni'* 50.

146/140. استكانوا without the medial *alif*.

147/141. اسرافنا without the medial *alif*. So in IV, 6/5. C would normally omit it.

اقدامنا without the medial *alif*. So in XLI, 29. So normally in C.

154/148. مضاجعهم without the medial *alif*. So in IV, 34/38. So normally in C.

155/149. الجمعان without the *alif*, agreeing with *Muqni'* 18. In 166/160, however, it is with the *alif* as in '.

156/150. يحيى is written يحيى with the *kursi* for a *ya'* before the final ي. So in XV, 23 and XXXVI, 11/12, 78, though elsewhere it follows ' with only a final ي. C is inconsistent in writing this word.

158/152. لالى is written لالى, which may be a mistake of the scribe, though C has it written thus in XXXVII, 68/66.

159/153. رحمة is written رحمت contrary to *Muqni'* 82. شاورهم without the *alif*.

160/154. غالب written without the *alif*.

على is written علا. So in IV, 17/21, 85/87; V, 92/93, 99, 117; VI, 93; XVIII, 15/14 and in III, 179/173. This form is never found in C.

167/160. ناقوا is written without the *alif*.

قتالا without the *alif*. C and ' always have the *alif*.

لا تَبْعُنْكُمْ is written لا تَبْعُنْكُمْ with an extra *alif*; [see *Muqni'* 18.]

168/162. اطاعونا is written without the *alif*, i.e. اطعوننا.

172/166. استجابوا without the medial *alif*. So in XLII, 38/36, but with it in III, 195/193.

174/168. ذوا فضل is written ذو فضل probably a scribal error, though Shebunin notes that this superfluous *alif* occurred four times in C, in XL, 15; LIII, 6; LXV, 7; and LXXXV, 15 in the case of this word ذو .

175/169. مخافوهم is written without the *alif*. So in IV, 34/38.

178/172. يزدادوا is without the *alif*. So in ازدادوا in IV, 137/136; XVIII, 25/24.

183/179. يقربان is written without the *alif* on the analogy of يقنطار etc. above. It would normally be written without in C.

195/193. عمل is with the medial *alif*, where عامل has it without. In this word عامل has the *alif* only in VI, 135, عامل .

195/194. هاجروا is written without the *alif* So in IV, 89/91; XVI, 41/43.

198/197. للابرار is written without the *alif*, i.e. للابرار , though it has the *alif* in 193/191 as للابرار and C have throughout.

200. صابروا without the *alif*.


رابطوا without the *alif*.



IV, 1. رجالا is written without the *alif*, i.e. رجالا . So in VII, 48/46; XVI, 43/45, but elsewhere with the *alif* as رجا and C.

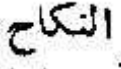
الارحام without the *alif*.


3. طاب is written طيب , which was said to be the writing in 'Uthman's Codex. *Muqni'*, 71.

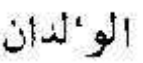
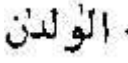
4/3. شى is written شاي as it was written in the Codex of Ibn Mas'ud (see *Muqni'* 45). So in VI, 38, 91, 93; XI, 57/60; 101/103; XV, 21; XVI, 35/37, 75/77, 89/91; XVIII, 70/69; XX, 50/52. £ has it thus only in XVIII, 23 but C has this form in VI, 38, 93, XVIII, 23; 70/69; XX,



50/52. Elsewhere in this Codex as in C it is written normally, as in . [In VI, 93 it is

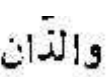
 everywhere else .]



6/5.  is written without the *alif*.

 is written without the *alif*.

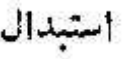
7/8.  (bis) is written without either *alif*, i.e. . See *Muqni'* 18.


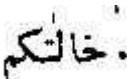
15/19.  written . See II, 102/96.

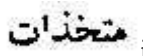

16/20.  is written  without the *alif*.

19/23.  is mistakenly written  but this may be due to the reinking.

 is written without the *alif*.

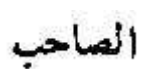
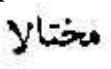
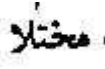
20/24.  is without the *alif*.


23/27.  is written with the *alif*, i.e. .


25/29.  is followed by an  that does not belong there. It is quite obviously a scribal error and not a textual variant.

 is written without the *alif*.

36/40.  is written , which *Muqni'* 110 notes from some Kufan Codices.

 is written without the *alif*.  is written without the *alif*, i.e. .

75/77.  without the *alif*. So in 97/99; XVI, 28/30; XVIII, 35/33; XXXVII, 113.

92/94.  without the *alif*. So in V, 95/96,

89/91  and C always write with *alif*.

93/95 فجزاؤه as in III, 136/130 is written فجزاه without any *waw*. 94/96 مغانم is written without the medial *alif*.

107. يختانون is written يختون without the medial *alif*.
خوانا is without the *alif*. So C would normally write it without *alif*.

115. يشاقق is written without the medial *alif*, ٤ has the *alif* in this word save in XVI, 27/29 where in this Codex also it is written without the *alif*.

119/118. اذان is written اذن without the medial *alif*. So in XVII, 46/48, XVIII, 11/10, but in XVIII, 57/55 it has the medial *alif* as ٤ has all through.

125/124. ابرهيم is written ابرهم without the *ya'*. So in XIX, 41/42, 58/59. ٤ has it thus in Surah II only, but elsewhere with the *ya'* (see *Muqni'* 36). In C it is apparently always written with the *ya'*.

128/127. اعراضا is written without the *alif*. So in VI, 35. C would normally omit *alif*.

137/136. امنوا is written امنوا with two *alifs*, but perhaps by mistake. ليفخر is wrongly written ليفخم with م for ر, but this is possibly due to the reinking.

140/139. يستهزأ is written with *waw*, i.e. يستهزؤ. This و for the *kursi* of the *hamza* is an understandable writing, but *Muqni'* 60 expressly lists this verse as one of the places where there was an *alif* as *kursi* in all the early Codices.

جامع is written without the *alif*.

142/141. كسالى is written كسلى without the *alif*, which is possibly the original writing since there are textual variants كسالى and (see Abu Hayyan *Bahr* III, 337, Ibn Halawaih 26) which assume an original form without *alif* from which these could be derived.

V, 89/91. جامع (bis) without the *alif*. So in XVI, 61/63-; XVIII, 58/57, 73/72. اطعام is written اطعم without the *alif*. ٤ is inconsistent in writing this word, writing it with *alif* here and in LVIII, 4/5, but without *alif* in XC, 14. As C also would seem to have written it without the *alif* this may well have been the original writing.

90/92. **الانصاب** without the *alif*, as would be the normal writing in C also.

94/95. **تناله** is written without the medial *alif*, i.e. **تنله**.

رماحكم without the *alif*, as would be normal in C also.

95/96. **عدل منكم**. There is only an unintelligible writing here, which looks like **ملس**, but is possibly due to the reinking process, where the original was too faint to be properly traced.

96/97. **للسيرة** is written without the *alif*, i.e. **للسيرة**.

106/105. **فاصبتكم** is written with the medial *alif*, but as this *alif* comes at the end of a line, that may be the explanation. See on II, 156/151.

فيقسان without the *alif* here and in the next verse, contrary to **في** but in agreement with the regulation in *Muqni'* 18.

107/106. **فأخران يقومان** are both without the *alif*, agreeing in this with *Muqni'* 18.

111. **الحوارين** is without the *alif* here and in v.112, though it had it in III, 52/45 as **حو**.

116. **علم** is written **علام** with the *alif*, so in C.

VI, 6. **مداراً** is written without the *alif*. So in XI, 52/54. This would be normal in C.

7. **قرطاس** without the *alif* here and in v.91. So C would normally write.

14. **فاطر** is without the *alif*.

17. **كاشف** is without the *alif*.

18. **القاهر** without the *alif* here and in v. 61.

36. **إليه** wrongly written by the scribe as **الله** though this again may be a case of wrong reinking of faded letters.

37. **قادر** is without the *alif*, So in v.65 and in XVII, 99/101. **هـ** is inconsistent in writing this word. Generally **بجناحيه** writes it as here with the *alif*, but without it in XXXVI, 81; XLVI, 33/32; LXXV, 40. See *Muqni'* 14.

38. **امثالكم** is without the *alif*, as it is in C.

38. **خزائن** is without the medial *alif*. **هـ** is inconsistent, writing it generally as here with the *alif*, but without it in XXIV, 35; XXV, 9/10, 39/41; XXIX, 43/42; XLVII, 3,10/11, 35/40; LVI, 23/22, 61; LIX, 21: LXXVI, 28. This Codex has it without the *alif* in XVI, 74/76 and XVII, 48/51 also, in both of which passages **هـ** has the *alif*.

50. **حسابك** is written without the medial *alif*. So in XV, 21; XVII, 100/102; and XXXVIII, 9/8.

52. **حسابهم** is written without the medial *alif*, but **مفاتح** has it as **هـ**. C is without the *alif* in LXV, 8.

59. **مبين** is written without the medial *alif*. So C would normally omit the *alif*.

من is written **اعقابنا** with only one *kursi* but doubtless by error.

71/70. **اعقبنا** is written **حيران** without the *alif*. **اعقابنا** without the *alif*. So probably in C.

74. **اصناما** is without the medial *alif*. So in XXVI, 71. C would normally omit it.

85. **إلياس** is written **إليس** without the *alif* writes it with the *alif* here but without XXXXVII, 123, where this text has the *alif* as **هـ**.

91. **قراطيس** without the medial *alif* as in the singular form in v. 7.

92. **مبارك** with out the *alif*, So in XIX, 31/32. This would agree with *Muqni'* 19, 82. The writing in **هـ** is inconsistent, having it with *alif* here and at v.155/156; XIX, 32; XXI, 50/51; XXIII, 29/30, but without it in XXIV, 35.61; XXVIII, 30; XXXVIII, 29/28; XLIV, 3/2; and L, 9.

92. يحافظون is without the *alif*.

93. باسطوا is without the *alif*, i.e. بسطوا.

94. شركوا is written شركا here, as normally in IV, 12/15; VI, 100. ء has the *waw* ending only here and at XLII, 21/20. See *Muqni'* 61.

96. فالق is written فلق without the *alif*, which is perhaps the original writing, for there are textual variants فلق and فلق (Abu Hayyin Bahr IV, 185, Kirmani *Bayan* 79), which could only have arisen from a form without *alif*.

الاصباح is without the *alif*. So C would normally have written.

حسابنا is without the *alif*. So in XVIII, 40/38.

99. نبات is written نبت without the *alif*, though it has the *alif* in XVIII, 45/43; XX, 53/55. C is without it in LXXVIII, 15. ء has the *alif* throughout.

99. متراكبا is written without the medial *alif*, is without the *alif*. C would normally omit it also.

اعتاب is without the *alif*, which is perhaps the original writing, for ء has it without the *alif* in all passages gave this and II, 266/268. So C would normally write it without the *alif*.

100. بنت is written with the *alif*, which again is possibly original, for ء has it with the *alif* everywhere save here and at XVI, 57/59; LII, 39 (see *Muqni'* 23). C always has it with the *alif*, and in this Codex it is with it in XVI, 57/59.

تعالى is written تعالى with the *alif*, and so in XVII, 43/45 also, though without *alif* as ء in XXVII, 63/64; XX, 114/113. *Muqni'* 19 says it should be without *alif*. 104. بصائر is written بصير without the *alif*. So in XVII, 102/104. C would agree.

VII, 10/9. مكنكم is written مكناكم with the *alif*.

17/16. شاتلهم is written without the *alif*, though in XVI, 48/50 it has it.

32/30. خالصة is without the *alif*. So in XVI, 66/68.

38/36. **كَلَمًا** is written **كَلَمًا** with the elements separated. There was some dispute as to how this should be written. In the *Muqni'* 79 and *Mansar al-Huda*, the rule is given that this separated form should be written only in XIV, 34/37, but **كَلَمًا** has it separated in IV, 91/93; and XXIII, 44/46, though joined everywhere else. C has it joined in V, 64/69 but separated in LXVII, 8.

اَدَار كَوَا is written without the *alif*, which may be original, for save in this passage **اَدَار كَوَا** omits the *alif* (*Muqni'* 13), and there were textual variants here (Ibn Halawaih 44, Kirmani *Bayan*, 85) which could only have arisen from a form without the *alif*.

40/38. **الْخِيَاطُ** is written **الْخِيَاطُ** without the *alif*, which may be original for there were textual variants (Abu Hayyan *Bahr* IV, 297, 298) which assume an original form without an *alif*.

43/41. **هَدَانَا** (bis) is written with but one *kursi* **هَدَانَا**

46/44. **الْاَعْرَافُ** is written without the *alif* here and in 48/46. So C would have omitted *alif*,

54/52. **تَبَارَكَ** is without the *alif*, agreeing with *Munqi'* 19 and with C. **تَبَارَكَ** writes it without in LV, 78 and LXVII, 1. See on XLI, 10/9.

57/55. **سَحَابًا** is written without the *alif*.

تَقَالَا is without the *alif*, as would be normal also in C.

66/64. **سَفَاهَةً** is without the *alif*, So in the next verse.

77/75. **فَعْتَرُوا** has been mistakenly written twice by the scribe.

79/77. **رِسَالَةً** is written without the *alif*, C would normally omit the *alif* also.

85/83. **الْمِيزَانَ** is without the *alif*. So also in XI, 84/85, 85/86. C also without *alif*,

XI, 53/56. **بِتَارِكِي** is written **بِتَارِكِي** without the *alif*, and so **لِتَرْكُوا** in XXXVII, 36/35.

56/59. **بِنَاصِيَتِهَا** is without the *alif*.

63/66. **ءَاتَنِى** is written with the *alif*, i.e. **ءَاتَنِى**. C would normally write as **ءَاتَنِى** here.

75/77. **اَوَاه** is written with the *alif*, i.e. **اَوَاه**. C often kept the *alif* in such forms.

77/79. **سَي** is written **سَي** apparently on the analogy of **شَي** for **شَي**. C writes it as in **سَي**.

82/84. **عَالِيهَا** is written with the *alif*, i.e. **عَالِيهَا** and so in XV, 74.

84/85. **الْمَكِيل** is without the *alif* here and in the next verse.

87/89. **لَأَنْتَ** is mistakenly written **لَأَنْتَ**. Doubtless a scribal error.

88/90. **اخالفكم** is without the *alif*.

XV, 23. **نَحْيِي** is written with the extra letter **نَحْيِي**. See on III, 156/150.

79. **لِبَايَم** is written without the *alif*, i.e. **لِبَايَم**. See on II, 124/118.

86. **الْخَلَقِ** is written with the *alif*, i.e. **الْخَلَقِ** against the rule of *Muqni'* 18, but on the analogy of **عَلَام** in V, 116.

XVI, 14. **مَوَآخِر** is written without the *alif*.

25/27. **اَوْزَارِهِم** is without the *alif*, as is **اَوْزُرُ**, here and in XX, 87/90.

كَامِلَةً is without the *alif*.

26/28 **الْقَوَاعِدِ** is written without the medial *alif*, though it has it in II, 127/121. **ع** is with *alif* here and at II, 127/121, but without it at XXIV, 60/59. C is normally without the *alif* in such forms.

61/63. **يَسْتَخْرُونَ** is written with *alif* as *kursi* for the *hamza*, i.e. **يَسْتَخْرُونَ**.

65/67. **احْيَا** is written **احْيَا**. C agrees with **ع**.

66/68. **سَاتِعَا** is written **سَاتِعَا** without the *alif*.

80/82. اقامتكم is without the *alif*.

اصوافها is without the *alif*.

80/82. اوبارها is written without the *alif*. So normally C.

اشعارها is without the *alif*. So normally C.

89/91. شى is written شى. See IV, 4/3.

90/92. ايتائى is written without the *alif*, i.e. ايتئى. See *Muqni'* 50.

92/94. اربا is written اربى

117/118. متع is written متاع with the *alif*, though it is without it in III, 185/182, 197/ 196; V, 97/96; XVI, 80/82; XXXVI, 44; XLII, 36/3-4. This is not a word where Shebunin notes any inconsistency in C, which would normally write it without the *alif*.

VII, 5. الديار is written without the *alif*, This is perhaps the original writing for ء writes it without *alif* everywhere save in this verse, and this Codex and C have it consistently without the *alif*.

15/16. وازرة is written وازرة without the *alif*. So in XXXIX, 7/9.

18/19. العاجلة is without the *alif*.

23/24. كلاهما is written كلاهما without the *alif*, *Muqni'* 100, 101 notes that the early Codices differed on the spelling here.

24/25. ربينى written ربينى without the *alif*.

35/37. بالقسطاس is without the *alif*. So in XXVI, 182, doubtless in the analogy of such forms as قرطاس, VI, 7.

38/40. سياه is written سياه, probably by scribal error.

40/42. اصفكم is written اصفاكم with the *alif*.

64/66. **شاركهم** is without the *alif*. So normally would C write.

68/70. **جانب** is written **جنب** without the *alif*. So in XXXVII,8 and **يجنبه** here in v. 83/85.

حاصبا is written **حصبأ** without the *alif*.

69/71. **قاصفا** is written **قصفا** without the *alif*.

79/81. **نافلة** is written **نفلة** without the *alif*.

82/84. **خسارا** is written **خسرا** without the *alif*.

84/86. **شاكلته** is without the *alif*.

93/95. **سبحان** is written **سبحن** without the *alif*. This is possibly original for **س** has the *alif* here alone. See *Muqni'* 18, 101. C omits the *alif*.

100/102. **الاتفاق** is without the *alif*.

107/108. **للادقان** is written **للادقن** without the *alif* here and in the next verse.

110. **بصلاتك** is written **بصلتك** without the *alif*, which is perhaps the original writing, for there were textual variants here (see Zamakhshari on the verse, and as-Suyuti's *Durr* IV,

208), and **ص** shows much inconsistency in writing the word **صلوة** when it has attached pronouns. C seems usually to have had the *alif*.

تخافت is written **تخفت** without the *alif*.

XVIII, 16/15. **يهي** is written **يهيا**. See *Muqni'* 54.

18/17. **إيقاظا** is written without the medial *alif*.

ذراعيه is without the medial *alif*.

بسط is written **باسط** with the *alif*. **ب** has the *alif* in V, 28/31 but writes the word without it elsewhere. C would normally omit the *alif*.

فرارا is written **فررا** without the *alif*.

22/21. ثامنهم and سادسهم and رابعهم are all without the *alif*.

فاعِل is written فَعَلَ without the *alif*.
This would be normal in C.

29/28. سرْدَقها is written سرْدَقها without the *alif*.

31/30. اساور is written اسور without the *alif*.

ثيابا is without the *alif*.

الارائك is written الارئك without the *alif*, here and in XXXVI, 56.

34/32. يحاوره is without the *alif*, here and in v.37/35.

37/35. صاحبه is written صحبه without the *alif*.

46/44. ثوابا is without the *alif* here, though with it in other occurrences, as in ة and in C.

47/45. بارزة is written برزة without the *alif*.

تغادر is without the *alif*, and so يغادر in the verse, 49/47.

49/47. حاضرًا is written حضرا without the *alif*.

53/51. مواقعوها is without the medial *alif*, which is perhaps original, as ة is without it in LVI, 75/74.

62/61. جاوزا written جَوْزا . without the first *alif*. ة is inconsistent, having the *alif* here and in II, 249/250; XLVI, 16/15, but without in VII, 138/134; X, 90.

64/63. آثارهما is written without the *alif*. So in XL, 82, though elsewhere with the *alif* as in XXXVI, 12/11, where ة writes without any *alif*.

69/68. صابرا is written صبرا without the *alif*,

96/95. سواي is written سوى without the *alif*, as would be normal with C.

XIX, 10/11. ليل is written ليل without the *alif*. So would C normally write.

11/12. **المحارب** is without the *alif* here and in XXXVIII, 21/20, but with it in III, 39/33.

13/14. **حَنَا** is written **حَنَا** without the *alif*.

14. **جَارَا** is written **جَارَا** without the *alif* here and in v. 32/33, but with it in XI, 59/62.

17. **حَابَا** is written **حَابَا** without the *alif* here, but with it in VII, 46/44; XVII, 45/47 and XLII, 51/50.

29/30. **فاشارت** is written without the *alif*.

37/38. **الاحزاب** is without the *alif* here and in XXXVIII, 11/10, 13/12; XL, 5.

54/55. **صادق** is written **صَدَقَ** without the *alif*.

59/60. **اضاعوا** is written without the medial *alif*.

71/72. **واردها** is without the *alif*.

73/74. **مقاما** is written **مَقَامَا** without the *alif*, but has it in II, 125/119; XVII, 79/81; XXXVII, 164.

75/77. **مَكَانَا** is written **مَكَانَا** without the *alif*, though elsewhere it has the *alif* as **مَكَانَا**. C is inconsistent in its treatment of this word.

83/86. **تَوَزَّهْم** is written **تَوَزَّهْم**, but this seems a scribal error.

97. **بلسانك** is written without the *alif*, and so in XXVI, 195, but elsewhere with the *alif* as **بَلْسَانَك**. C is inconsistent, sometimes having the *alif* and sometimes not.

XX, 12. **طَوَى** is written **طَاوَى** with the *alif*, which is perhaps original, for there were textual variants **طَاوَى** and **طَاوَى** (Marandi, 141; Abu Hayyan, VI, 231; Ibn Jinni, 49; Kirmani, 150) which assume an original *alif* in the text.

39. **بالساحل** is written **بِالسَّاحِلِ** without the *alif*.

47/49. **فَاتِيَه** is written **فَاتِيَه** though probably only by error.

63/66. **هَذَنْ** is written with the second *alif*, i.e. **هَذَان** which is perhaps original, for **ه** has the *alif* in XXII, 19/20. See *Muqni'* 18.

63/66. **لَسَحَرَنْ** is written with the second *alif*. It is so written in C also, and is probably the original form. See *Muqni'* 18.

66/69. **حِبَالِهِم** is written **حِبْلِهِم** without the *alif*.

69/72. **السَّاحِر** is written **السَّحَر** without the *alif*, possibly the original form, for **س** is without it in all places save here. See *Muqni'* 21.

71/74. **خَلَفْ** is written with the *alif*, i.e. **خَلَاَفْ** though *Muqni'* 12 says it should be written without the *alif*, and it is thus without it in XVII, 76/78.

76/78. **جَزَاْءْ** is written with the *waw*, i.e. **جَزَاَوْ**. See III, 136/130. Shebunin notes that C sometimes wrote with the *waw* and sometimes without. See *Mugni'* 61, 106.

85/87. **السَّامِرِي** is written **السَّمِرِي** without the *alif* here and in v. 87/90. This is perhaps original, though **س** writes it with *alif* in v. 85/87, 87/90, but in v. 95/96 without, as does this Codex.

94/95. **يَابَنْوَمَ** is written **يَابَنْوَمَ**. See *Muqni'* 81. There were textual variants here (see Marandi and Kirmani 154) which show that there was confusion even in the earliest Codices. C writes as here.

97. **عَاكِفَا** is written **عَاكِفَا** without the *alif*.

106. **قَاعَا** is written **قَاعَا** without the *alif*.

108/107. **الاصَوَات** is written without the *alif* of the fem. plu. ending, which is probably original for **ا** has the *alif* here contrary to the rule of *Muqni'* 23, though elsewhere, as at XXXI, 19/18, it follows the rule.

121/119. **يَخْصِفَان** is without the *alif*, in accordance with the rule in *Muqni'* 18.

129. لَزَمَا is written لَزَمَا without the *alif*.

130. اطراف is written اطراف without the *alif*

XXVI, 92. اَيْنَمَا is written joined, i.e. سَمَا which is probably correct, for *Manar* 11, and *Muqni'* 77 are against ء here. C separates here and at XL, 73/74; LVII, 4; LVIII, 7/8, but joins in XXXIII, 61.

114. بطارد is written بطرد without the *alif*.

165. الذكران is without the *alif*. So in XLII, 50/49.

XXVII, 19. ضاحكا is written ضَحْكَا without the *alif*.

32. قاطعة is without the *alif*, i.e. قَطُوعَة .

44. قوارير is written قَوْرِير without the *alif*.

45/46. فرقان is without the *alif*, probably correctly; see *Muqni'* 18.

49/50. تقاسموا without the *alif*.

57/58. امراته is written امرته but possibly by mistake.

60/61. حدائق is written حَدِيق without the medial *alif*.

61/62. قرارا is written قَرَارا without the *alif*. C is inconsistent, writing it with the *alif* in XXXVIII, 60 and without it in XL, 39/42.

حاجزا is written حَجْزَا without the *alif*.
C normally omits the *alif*.

67/69. ترابا is written تَرَابَا with the *alif*, which is perhaps the original form. ء is inconsistent, having the *alif* everywhere save in XIII, 5; XXVII, 67/69 and LXXVIII, 40/41. See *Muqni'*. 20. C always has the *alif*.

أَبَاؤُنَا is written أَبُونَا without the *alif*, but in the next verse with it as أباؤنا. It is without it also in XXXVII, 17. See on II, 13-3/127.

73/75. **لذو** is written **لذوا**. Shebunin notes that C often had this superfluous *alif*.

75/77. غَابَة is written غَبَة without the *alif*.

XXXVI, 14/13. ثالت is without the *alif*, i.e. ثث which is perhaps original.

22/21. y is mistakenly written $y|$.

39. **منازل** is written **منزل** without the *alif*.

40. **سابق** is written **سبق** without the *alif*.

51. **الإجداث** is without the *alif*

73. **مشارب** is without the *alif*.

XXXVII, 6. الكواكب is written الكوْكب without the *alif* So normally in C.

7. **مارد** is written **مرد** without the *alif*, as would normally be the case in C.

10. ثاقب is without the *alif*.

11. **لازِب** is written **لُزِب** without the *alif*. So normally in C.

16. عَظِيمًا is written عَظَامًا with the *alif* here and in v. 53/51, C always has the *alif*. ع is inconsistent, though it spells it generally without the *alif*.

25. **تَنَاصَرُونَ** is without the *alif*.

30/29. طغين is written with the *alif*, which is perhaps correct. (has the *alif* in XXXVIII,55 and LXXVIII, 22 against *Muqni'* 23 and طاغون with *alif* in LI, 53; LII, 32 in accordance with *Muqni'* 24.

32/31. غوين is written with the *alif*, possibly correctly, as ء has the *alif* in all passages save this.

36/35. لشاعر is written لشعر without the *alif*.

38/37. لذائقوا is without the *alif*.

57/55. نعمت is written نعمت in accordance with the rule in Ibn Abi Dawud's *Kitab al-Masahif*, p. 214, but against *Muqni'* 82, 83 and *Manar* 12. C also writes it with ت here as also in XXXI, 31/30 and LII, 29.

75/73. نادنا written without *kursi* for the *alif*, i.e. نادنا So in C.

99/97. ذاهب is written ذهب without the *alif*.

102/101. المنام is written without the *alif*.

106. is written البلاء which is perhaps original. See Ibn Abi Dawud, p. 214 and *Muqni'* 62.

176. البلاء is written without the *alif*.

177. صباح is written صبح without the *alif*. So C would normally omit the *alif*

XXXVIII, 12,11 الاوتاد is written الاوتد without the *alif*.

18/17. الاشراف is without the *alif*.

22/21. خصمان is without the *alif*, probably correctly. See *Muqni'* 18.

بغى is written بغا .

XL, 4. **البلد** is written with the *alif* i.e. **البلاد**. It is not one of the words which Shebunin marks as taking the *alif* in C.

XLI, 10/9 **وبرك** is written with the *alif*, contrary to C and **برك** and the rule in *Muqni'* 19. See on VII, 54/52.

16/15. **نحسات** is written **نحست** without the *alif*.

29. **اضلانا** is written **اضلنا** without the *alif*, agreeing with *Muqni'* 18.

31. **اولياؤكم** is written **اوليكم** probably correctly: see *Muqni'* 40.

XLII, 22/21. **واقع** is written **واقع** without the *alif*. **واقع** is inconsistent, writing it with *alif* here at VII, 171, 170; LXX, 1, but without the *alif* elsewhere.

روضات is without the *alif*, which is probably original.

33/31. **رواكد** is written **روكد** without the *alif*.

40/38. **جزاؤا** is written without the final *alif*, i.e. **جزاؤ** which is possibly the original form; but see *Muqni'* 61.

48/47. **الانسن** is written with *alif*, as it is in C.

XLIII, 8/7. **مضى** is written **مضا**.

The general principles of the orthography are thus those of the Kufan School as set forth by ad-Dani in the *Muqni'*, and followed for the most part by the **مضا** text. It is noticeable, however, that this Samarqand Codex agrees with the *Muqni'* not a few times where **مضا** departs from its instructions, notably in not expressing the *alif* of the dual ending. In other respects, as Shebunin noted for the C text, it has correspondences with what we know of the old Basran Codex, so that we may safely say that the text is Iraqi in type, as against the Syrian or Hijazi tradition. Where we are able to check its readings against those listed in the *Muqni'*, p. 106 ff. as characteristic of the great Metropolitan Codices, we find that it is almost always in agreement with those of Iraq as against those of the other centres, even in such readings as

ذى for **ذا** in IV, 36/40 and **انجنا** for **انجيتنا** in VI, (33, where the Kufan reading is opposed by all the other Codices. The one exception is in XXXVI, 35, where it reads

عملته with ء and Basra and the majority of Codices, against the عملت which Muqni' 113 gives as the reading in the Kufan Codex. An Iraqi origin is also indicated by the writing شاي which was characteristic of the Codex of Ibn Masud, so long influential at Kufa. It agrees with the 'Iraqi Codices in often omitting an *alif* when *hamza* follows (Muqni' 21), in reading اولكم in XLI, 31 (Muqni' 40), in writing ملائه (Muqni' 40), in reading اناي in XX, 130 (Muqni' 51) and جزوا in XX, 76/78 even against ء (Muqni' 61, 106), and in reading شركاؤا in XLII, 21/20 (Muqni' 61), though it disagrees with 'Iraq on this word in VI, 94.

On the other hand it disagrees with the 'Iraqi Codices in reading سبخن for سبحان in XVII, 93/ 95 (Muqni' 18), in reading قرءنا without the *alif* in XLIII, 3/2 (Muqni' 20), perhaps in reading جنت for جنات in XLII, 22/21 (Muqni' 25), though the page of the MS is defective here, in reading اولاء with ء and the Madinan Codex (Muqni' 51), and in reading جزاء instead of in XVIII, 87/88 (Muqni' 61) to agree again with ء and the Madinan Codex. It disagrees with all the Codices in reading جزوا in XXXVII 106 (Muqni' 62), and has one curious agreement with 'Uthman's Codex, the *Imam*, in reading البلوا for نيب in IV, 3 (Muqni' 71), though it definitely disagrees with what is recorded of the readings of Uthman's Imam in other passages, e.g. in writing the second *alif* in هذان in XX,63/66 (Muqni' 16).

Other peculiarities, in so far as they are not pure errors, whether of the original scribe, or made during the process of one or other of the renovations of the text, seem to be nothing more than the natural peculiarities of a scribe working at a time when the minutiae of orthography were not so firmly fixed as they later became. One can thus safely date the Codex earlier than the time of ad Dani (444 A.H.), by whose time most of these minutiae had become fixed. The fact that its peculiarities are of the Basra-Kufa circle suggests that it must date from a time when the tradition of those Schools was beginning to take its characteristic form, and this would point the third Islamic century. Shebunin wanted to date both this Codex and C in the second or late first Islamic century, but this would seem too early. The fact that it has no vowel points does not necessarily point to a very early date, for Ibn Abi Dawud (316 A.H.) in his *Kitab al-Masahif*, p. 141 ff, records the prejudice there was in many circles against putting any marks, whether to distinguish consonants or vowels, in Codices of the Qur'an. In this Codex, as already mentioned, the marks to distinguish consonants are by the original scribe, and not, as in some of the fragments of early Codices known to us, inserted by later hands, and though the scribe of this Codex is spasmodic in his marking of them, the fact that he marks any would point to a date later than that of the earliest Codices. Thus we shall be safe in assigning the Codex to some centre in 'Iraq, probably Kufa, early in the third Islamic century.

Footnotes


¹ See I. Mendelsohn, "The Columbia University Copy of the Samarqand Kufic Qur'an," in *Moslem World* for October, 1940.

It was purchased from a local Russian bookseller, and is apparently one of the twenty-five copies of Pissareff's work which were put on the market, the other twenty-five having been presented to important Libraries and Institutions. It is an excellent copy, clean and complete. The reproduction, it may be mentioned, is the exact size of the original, is on heavy paper, and has an additional ornamental title-page, with the inscription Kalam Sharif, besides the title-page in Russian and French.

² Eugene Schuyler, *Turkistan* (1876), Vol. I, pp. 256, 257; Landsell, *Russian Central Asia* (1885), Vol. I, p. 582.

³ *Geschichte des Qorantexts*, p. 8, n.1.

⁴ In *Moscow News* for June 12th, 1941, V. Nagel has an article on rare MSS in the Leningrad Library, and mentions this Codex as though it were still there (p. 20).

⁵ The verse numbering is given both according to the Kufan tradition of verse numbering as represented in Egyptian Standard Edition of 1344 A.H = 1925 A.D. hereafter referred to as the  text, and 209 in that of Flügel, which is the verse numbering quoted in most European works and almost all European translations of the Qur'an. Where both texts agree only one number is written.

⁶ The number of cases may even be more numerous than this, for in many cases the end of a verse comes the edge of a folio, and as the edges are badly broken it is often not possible to ascertain whether any mark for the end of the verse was there or not. In such cases we have assumed that it was, but this may be wrong.

⁷ *Orthographic und Punktierung des Koran: zwei Schriften von Abu 'Amr Utmam ibn Sa'id ad-Dani*, herausgegeben von Otto Pretzl. Istanbul, 1932.

Journal of the American Oriental Society, Vol. 63, 1943, pp. 175-195 (New Haven [etc.] American Oriental Society).

Further reading: [A 'Perfect' Qur'an?](#), Chapter 9: [Samarqand vs. 1924 Edition](#) is a detailed comparison of the Samarqand Codex with the Cairo edition of the Qur'an, not only regarding orthographical questions.
